

## CHRISTIAN UNION.

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No. 1.

## TO OUR READERS.

With the present number we commence the tenth volume of this Magazine and the labors of a new year. We deem it, therefore, a fit occasion to acknowledge our sense of the encouragement we have received in our work from the Christian community, and respectfully to solicit its continuance. We hope to be able, through our missionaries and correspondents in various parts of the vast field we seek to cultivate, and by our own efforts, to maintain the interest which our friends have obligingly conceded the Magazine to possess, if not to increase it. To this end we shall spare no pains, consistent with our other numerous cares and engagements.

Though the past has been, in our particular department of labor, a year remarkable in events which are adapted, if viewed from certain stand-points, to cloud the mind and depress the spirits, they are such, in our apprehension, as to inspire confidence in the approach of that period when the "Man of Sin" shall be destroyed, and "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and all dominions shall serve and obey him."

The comparative apathy, on the part of the masses in Protestant lands, touching the whole subject of Romanism, on the one hand, and the greatly quickened activity on the part of the Papacy, on the other, of which we have had occasion to speak at times in the last volume, may be one of the "signs" designed to indicate that "the time of the end" draweth nigh: we at least are inclined so to regard them.

And in this connection, as leading to such views, we cannot be insensible to those remarkable providences which in Papal lands are diminishing in the minds of the people their respect for the Romish priesthood, and awakening and strengthening the conviction among them "that the religion taught and practised by the priesthood is not the religion of the Gospel,"—and which in many places are leading the *priesthood* to sigh for release from their present connections, and actually to withdraw from them,—and which also are giving signal success to missionary labors in behalf of the Papal population wherever performed.

We therefore enter upon the labors of another year with joy, animated by the teachings of the Holy Scrip-

tures concerning the issue of the conflict with that Antichrist which especially engages our attention, by the "signs of the times" in those providences to which we have alluded, and by the words of encouragement that come to us from the thousands of God's people in the true church of Christ who look on with interest, and labor and pray for our prosperity.

Let us therefore, brethren and friends, have your continued co-operation, and may we not be cheered by your augmented exertions? Our missions at home and abroad are prosperous, and, in proportion to the outlay, render in appropriate fruits a most encouraging return. They must be sustained, and others ought immediately to be commenced. There are many fields now open before us "white to the harvest," which suffer

for want of sufficient and competent reapers.

Let us also say that you can render us essential aid by extending the circulation of this monthly Magazine—a work which may in many cases be performed with little interruption to other services or duties. Those who read upon the subject of our labors, are usually those who render us the most valuable aid; and hence, in part at least, our desire for your assistance in this direction. Trusting, therefore, that we shall share in your sympathies, and even be encouraged by your aid beyond the amount of former years, we address ourselves to our work with renewed zeal, and beg you to receive our fraternal salutations, with the sincere wish that the present may be to you a happy new year.

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### BISHOP NEWTON ON DANIEL'S VISION OF THE "LITTLE HORN."

Many quite intelligent people, in respect to common things, and many who undoubtedly are Christians, seem scarcely to have conceived the idea that Popery, or the system of Roman Catholicism, occupies any portion of the pages of the Bible. They have not met the words Popery and Roman Catholicism in their readings in the sacred volume, and consequently they have not associated the things signified by them with the Scriptures, either as objects approved or condemned by the inspired writers.

They are therefore surprised, and, in their ignorance respecting this matter, often grieved, at the decided expressions of disapprobation of Popery which they hear on all sides

among conscientious and careful Bible-reading Protestants. If they would study the Bible, and seek its teachings concerning the whole subject, they would probably be equally surprised at the broad space which the prophets gave to it, and cordially unite in the views of their more consistent brethren, by whose expressions they had felt aggrieved.

To interest such in the examination of the Bible in relation to it, as well as to show how the writer, a most able scholar and divine of England, who wrote a little more than one hundred years ago, understood Daniel's vision of the "Little Horn," we submit the following extract from the fourteenth dissertation in the first



volume of his work on the prophecies :—

"Antichrist, then, as the fathers delight to call him, or the little horn, is to be sought among the ten kingdoms of the western Roman empire. I say, of the western Roman empire, because that was properly the body of the fourth beast; Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away.

"As concerning the rest of the beasts," saith Daniel, verse 12, 'they had their dominion taken away; yet their lives were prolonged for a season and a time.'

"And therefore, as Sir Isaac Newton\* rightly infers, 'all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldæa and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedonia, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third. And those of Europe, on this side Greece, are still the fourth. Seeing, therefore, the body of the third beast is confined to the nations on this side the river Euphrates, and the body of the fourth beast is confined to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the river Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldæans, Medes, and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire, seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third.'

"For the same reason, neither can the Saracen nor the Turk be the little horn, or Antichrist, as some have imagined them

to be; and neither do they come up to the character in other respects.

"Let us therefore look for the little horn, as the prophecy itself direct us, among the other ten horns of the western Roman empire. If indeed it be true, as the Romanists pretend, that this part of the prophecy is not yet fulfilled, and that Antichrist will come only for a little time before the general judgment, it would be in vain to inquire who or what he is; we should split upon the same rock as the fathers have done; it would better become us to say, with Camet, that—

"As the reign of Antichrist is still remote, we cannot show the accomplishment of the prophecies with regard to him. We ought to content ourselves with considering the past, and comparing it with the words of the prophet; the past is an assurance of the future.'

"But perhaps upon examination we shall see reason to conclude, with the generality of the Protestants, that this part of the prophecy is fulfilled. We have seen already that the Roman empire was divided into ten horns or kingdoms, and among them possibly we may find another little horn or kingdom, answering in all respects to the character here given. Machiavel himself will lead us by the hand; for having shown how the Roman empire was broken and divided by the incursions of the northern nations, he\* says:

"About this time the bishops of Rome began to take upon them and to exercise greater authority than they had formerly done. At first the successors of St. Peter were venerable and eminent for their miracles and the holiness of their lives; and their examples added daily such numbers to the Christian church, that to obviate or remove the confusions which were then in the world, many princes turned Christians, and the emperor of Rome being converted among the rest, and quitting Rome to hold his residence at Constantinople, the Roman empire, as we

\* Sir Isaac Newton's Observ. on Daniel. Chap. 4, pp. 81, 82.

\* Machiavel's Hist. of Florence. B. 1, p. 6, of the English translation.

have said before, began to decline, but the church of Rome augmented as fast.\*

"And so he proceeds to give an account how the Roman empire declined, and the power of the church of Rome increased, first under the Goths, then under the Lombards, and afterwards by the calling in of the Franks.

"Here, then, is a little horn springing up among the other ten horns. The bishop of Rome was respectable as a bishop long before, but he did not become a *horn* properly (which is an emblem of strength and power) till he became a temporal prince. He was to *rise after* the other, that is, *behind them*, as the Greek translates it, and as Mr. Mede\* explains it; so that the ten kings were not aware of the growing up of the little horn till it overtopped them, the word in the original signifying as well *behind* in place as *after* in time; as also *post* in Latin is used indifferently either of place or time. *Three of the first horns*, that is, three of the first kings or kingdoms, were to be *plucked up by the roots*, and to *fall before him*. And these three, according to Mr. Mede, 'were those whose dominions extended into Italy, and so stood in his light: first, that of the *Greeks*, whose emperor, Leo Isaurus, for the quarrel of image-worship, he excommunicated, and made his subjects of Italy revolt from their allegiance; secondly, that of the *Longobards*, (successor to the Ostrogoths,) whose kingdom he caused, by the aid of the Franks, to be wholly ruined and extirpated, thereby to get the exarchate of Ravenna, (which, since the revolt from the Greeks, the Longobards were seized on,) for a patrimony to St. Peter: thirdly, the last was the kingdom of the *Franks* itself, continued in the empire of Germany, whose emperors, from the days of Henry the Fourth, he excommunicated, deposed, and trampled under his feet, and never suffered to live in rest till he made them not only to quit their interest in the election of popes and investitures of bishops, but that remainder also of juris-

dition in Italy wherewith, together with the Roman name, he had once enfeoffed their predecessors. These were the kings, by displanting, or (as the vulgar hath) *humbling* of whom, the pope got elbow-room by degrees, and advanced himself to that heighth of temporal majesty and absolute greatness which made him so terrible in the world.'

"Sir Isaac Newton reckons them up with some variation. 'Kings,'\* saith he, 'are put for kingdoms, as above; and therefore the little horn is a little kingdom. It was a horn of the fourth beast, and rooted up three of his first horns; and therefore we are to look for it among the nations of the Latin empire, after the rise of the ten horns. In the eighth century, by rooting up and subduing the exarchate of *Ravenna*, the kingdom of the *Lombards*, and the senate and dukedom of *Rome*, he acquired Peter's patrimony out of their dominions, and thereby rose up as a temporal prince or king, or horn of the fourth beast.' Again, 'It was certainly by the victory of the see of Rome over the *Greek* emperor, the king of *Lombardy*, and the senate of *Rome*, that she acquired Peter's patrimony and rose up to her greatness.'

"In both these schemes there is something to be approved, and something perhaps to be disapproved. In Mr. Mede's plan it is to be approved, that the three kingdoms which he proposeth are mentioned in his first table of the ten kingdoms; but then it may be questioned whether the kingdom of the Franks or Germans in Italy can be said properly to have been *plucked up by the roots* through the power or policy of the popes. There were, indeed, long struggles and contests between the popes and emperors; but did the pope ever so totally prevail over the emperors as to *extirpate* and *eradicate* them out of Italy, (for so the original † word signifies,) and to seize and annex

\* Mede's Works. B. 4, Epist. 24, p. 778, etc.

\* Sir Isaac Newton's Observ. on Daniel. Chap. 7, pp. 74, 75, 76.

† Evellere, extirpare, eradicare. Buxtorf.



their dominions to his own? If all history answers in the affirmative, as it hath been said, it would be easy to point out the time or times. But, for my part, I recollect no period when the pope dispossessed the emperor of all his Italian dominions, and united them to the estates of the church, and enjoyed them as such for any time. The emperor possesseth dominions in Italy to this day.

"In Sir Isaac Newton's plan, it is to be approved, that the three kingdoms which he proposeth were *plucked up by the roots*, were totally subdued by the popes, and possessed as parts of Peter's patrimony; but then it may be objected, that only two of the three are mentioned in his first catalogue of the ten kingdoms, the senate and dukedom of Rome being not included in the number. There were not only *three horns* to be plucked up before the little horn, but *three of the first horns*. We have, therefore, exhibited a catalogue of the ten kingdoms, as they stood in the eighth century; and therein are comprehended the three states or kingdoms which constituted the pope's dominions; and which we conceive to be the same as Sir Isaac Newton did the *exarchate of Ravenna*, the *kingdom of the Lombards*, and the *state of Rome*.

"First, the *exarchate of Ravenna*, which of right belonged to the Greek emperors, and which was the capital of their dominions in Italy, having revolted at the instigation of the pope, was unjustly seized by\* Astulphus, king of the Lombards, who thereupon thought of making himself master of Italy. The pope, in this exigency, applied for help to Pipin, king of France, who marched into Italy, besieged the Lombards in Pavia, and forced them to surrender the exarchate and other territories, which were not restored to the Greek emperor, as in justice they ought to have been, but, at the solicitation of

the pope, were given to St. Peter and his successors for a perpetual succession. Pope Zachary had acknowledged Pipin, usurper of the crown of France, as lawful sovereign; and now Pipin in his turn bestowed a principality, which was another's properly, upon pope Stephen II., the successor of Zachary.

"And so, as Platina says,\* the name of the exarchate, which had continued from the time of Narses to the taking of Ravenna by Aistulphus, an hundred and seventy years, was extinguished."

"This was effected in the year seven hundred and fifty-five, according to Sigonius. And henceforward the popes, being now become temporal princes, did no longer date their epistles and bulls by the years of the emperors' reign, but by the years of their own advancement to the papal chair.

"Secondly, the *kingdom of the Lombards* was often troublesome to the popes; and now again† king Desiderius invaded the territories of pope Adrian I. So that the pope was obliged to have recourse again to the king of France, and earnestly invited Charles the great, the son and successor of Pipin, to come into Italy to his assistance. He came accordingly with a great army, being ambitious, also, himself of enlarging his dominions in Italy, and conquered the Lombards, and put an end to their kingdom, and gave great part of their dominions to the pope. He not only confirmed the former donations of his father Pipin, but also made an addition of other countries to them, as Corsica, Sardinia, Sicily, the Sabin territory, the whole tract between Lucca and Parma, and that part of Tuscany which belonged to the Lombards: and the tables of these donations he signed himself, and caused them to be signed by the bishops, abbots, and other great men then present, and laid them so signed upon the altar of St. Peter: And this was the end of the kingdom of

\* Sigonius de regno Ital. Lib. 3, ann. 753-755. Abrege Chronologique par Mezeray, Pipin, Roy 22. Platina's Lives of the Popes, translated and continued by Sir Paul Rycaut in Stephen II. Sir Isaac Newton's Observ. on Daniel, chap. 7. Voltaire on the origin of the power of the popes in the first part of his General History of Europe.

\* Platina ibid, p. 140.

† Sigonius de regno Ital, lib. 3, ann. 772-774. Platina in Adrian I. Abrege Chronologique par Mezeray, Charlemagne, Roy 23. ann. 772-774. Sir Isaac Newton's Observations on Daniel, chap. 7, p. 80.

the Lombards,\* in the 206th year after their possessing Italy, and in the year of Christ 774.

"Thirdly, the *state of Rome*, though subject to the popes in things spiritual, was yet in things temporal governed by the senate and people, who after their defection from the eastern emperors, still retained many of their old privileges, and elected both the western emperor and the popes. After† Charles the great had overthrown the kingdom of the Lombards, he came again to Rome, and was there, by the pope, bishops, abbots, and people of Rome, chosen Roman patrician, which is the degree of honor and power next to the emperor. He then settled the affairs of Italy, and permitted the pope to hold under him the duchy of Rome with other territories: but after a few years, the Romans, desirous to recover their liberty, conspired against pope Leo III., accused him of many great crimes, and imprisoned him. His accusers were heard on a day appointed before Charles and a council of French and Italian bishops; but the pope, without pleading his own cause, or making any defense, was acquitted, his accusers were slain or banished, and he himself was declared superior to all human judicature. And thus the foundation was laid for the absolute authority of the pope over the Romans, which was completed by degrees, and Charles in return was chosen emperor of the west. However,§ after the death of Charles the great, the Romans again conspired against the pope; but Lewis the pious, the son and successor of Charles, acquitted him again. In the meanwhile Leo was dangerously ill; which as soon as the Romans, his enemies, perceived, they rose again, burnt and plundered his villas, and thence marched to Rome to recover what things they complained were taken from them by force;

but they were repressed by some of the emperor's troops. The same emperor,\* Lewis the pious, at the request of pope Paschal, confirmed the donations which his father and grandfather had made to the see of Rome. Sigonius has recited the confirmation, and therein are mentioned Rome and its duchy, containing part of Tuscany and Campania, Ravenna with the exarchate and Pentapolis, and the other part of Tuscany and the countries taken from the Lombards; and all these are granted to the pope and his successors to the end of the world, *ut in suo detineant jure, principatu, atque ditione*, that they should hold them in their own right, principality, and dominion. These, as we conceive, were the *three horns*, three of the first horns, which fell before the little horn; and the pope hath in a manner pointed himself out for the person by wearing the *triple crown*.

"In other respects, too, the pope fully answers the character of the little horn; so that if exquisite fitness of application may assure us of the true sense of the prophecy, we can no longer doubt concerning the person. He is a *little horn*, and the power of the popes was originally very small, and their temporal dominions were little and inconsiderable in comparison with others of the ten horns. 'He shall be divers from the first,' verse 24. The Greek and Arabic translate it, that he shall exceed in wickedness all before him; and so most of the fathers, who made use only of the Greek translation, understood it; but it rather signifies that his kingdom shall be of a different nature and constitution. And the power of the pope differs greatly from that of all other princes, being an ecclesiastical and spiritual, as well as a civil and temporal authority. 'And behold in this horn were eyes like the eyes of a man,' verse 8. To denote his cunning and foresight, his looking out and watching all opportunities to promote his own interests: And the

\* Sigonius in fine libri tertii.

† Sigonius de regno Ital., lib. 4, ann. 774. Mezeray, *ibid*.

§ Sigonius, *ibid* ann. 798-801. Platina in Leo III. Mezeray, *ibid*, ann. 799, etc. Sir Isaac Newton, *ibid*. Voltaire on the revival of the Empire of the West, in the first part of his General History of Europe.

§ Sigonius, *ibid*, ann. 814, 815.

\* Sigonius, *ibid*, ann. 817. Sir Isaac Newton's Observations on Daniel, chap. 7, p. 88.

† Qui malis omnes prædecessores suos superabit. Arab.



policy of the Roman hierarchy hath almost passed into a proverb; the pope is properly an *overlooker* or *overseer*, or *bishop*, in the literal sense of the word. 'He had a mouth speaking very great things,' verses 8, 20. And who hath been more noisy and blustering than the pope, especially in former ages, boasting of his supremacy, thundering out his bulls and anathemas, excommunicating princes, and absolving subjects from their allegiance? 'His look was more stout than his fellows,' verse 20. And the pope assumes a superiority not only over his fellow-bishops but even over crowned heads, and requires his foot to be kissed, and greater honors to be paid to him than to kings and emperors themselves. 'And he shall speak great words against the most High,' verse 25, or as Symmachus interprets it,\* *he shall speak great words as the Most High*; setting up himself above all laws divine and human, arrogating to himself godlike attributes and titles of *holiness* and *infallibility*, exacting obedience to his ordinances and decrees in preference to and open violation of reason and scripture, insulting men, and blaspheming God. In Gratian's decretals the pope hath the title of *God* given to him. *And he shall wear out the saints of the Most High*; by wars, and massacres, and inquisitions, persecuting and destroying the faithful servants of Jesus and the true worshipers of God, who protest against his innovations, and refuse to comply with the idolatry practiced in the church of Rome. *And he shall think to change times and laws*: appointing fasts and feasts, canonizing saints, granting pardons and indulgences for sins, instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men. *And they shall be given*

*into his hand, until a time, and times, and the dividing of time.* A *time*, all agree, signifies a year; and a *time and times and the dividing of time*, or *half a time*, are three years and a half. So long and no longer, as the Romanists conceive, the power of Antichrist will continue; but it is impossible for all the things which are predicted of Antichrist to be fulfilled in so short a space of time; and neither is Antichrist or the little horn a single man, but a kingdom. Single men are not the subjects of this prophecy, but kingdoms. The *four kings*, verse 17, are not four single kings, but kingdoms; and so the *ten horns or kings*, verse 24, are not ten single kings, but kingdoms; and so likewise the *little horn* is not a single king, but a kingdom, not a single man, but a succession of men, exercising such powers, and performing such actions, as are here described. We must, therefore, compute the time according to the nature and genius of the prophetic language. A *time*, then, *and times*, and *half a time*, are three years and a half: and the ancient Jewish year, consisting of twelve months, and each month of thirty days, a *time*, and *times*, and *half a time*, or three years and a half, are reckoned in the Revelation, xi. 2, 3: xii. 6, 14, as equivalent to *forty and two months*, or a *thousand two hundred and threescore days*: and a day in the style of the prophets is a year. 'I have appointed thee each day for a year,' saith God to Ezekiel, iv. 6, and it is confessed that the *seventy weeks* in the ninth chapter of Daniel are weeks of years, and consequently 1260 *days* are 1260 *years*. So long Antichrist or the little horn will continue; but from what point of time the commencement of these 1260 years is to be dated, is not so easy to determine. It should seem that they are to be computed from the full establishment of the power of the pope, and no less is implied in the expression, *given into his hand.*"

\* Sive ut interpretatus est Symmachus. Sermones quasi Dens loquatur. Hieron. Comment., vol. 8, p. 1108. Edit. Benedict.

## HOW ROME CIRCUMVENTS ENGLISH PROTESTANTS, AND GAINS THE SUPPORT OF HER RELIGION FROM STATE FUNDS.

There are few evils to which evangelical religion is exposed, whose infliction we should more sincerely and deeply deplore, than a union in this country of "Church and State," in the common acceptation of that relation. The corruptions of doctrine and immoralities of practice to which it has led in the various Governments of Europe, illustrate, in part at least, the magnitude and enormity of the evil, and also justify the horror we entertain of it. And the strength of feeling among Americans generally, in times past, against such an alliance, may seem a guarantee that it will never obtain here, and sufficient also to render all solicitude in regard to it unnecessary. But the "price of liberty is eternal vigilance," and an uncorrupted Christianity can be maintained at no less a rate. Corruption may come in from quarters least suspected. Usually, indeed, the enemy makes some feint, and accomplishes his object when the friends of truth are off their guard. So it has been recently done in England. The Papists there, through the "school" agitation, have gained grants from the state treasury which they now use for religious purposes. Shall the agitation of the "school question," by Romanists, end in the same manner here? We have no doubt of Rome's wishes on this matter; nor that the agitation and clamor for state appropriations, *professedly* for the support of Romish schools, will be kept up so long as any hope remains of obtaining them. But we trust that the course which things

have taken in England will not be forgotten or lost upon the people of the United States. The people cannot afford to damage the system of public schools in order to please the Romanists, or any other denomination—much less if that measure is the initiative to a union of "Church and State," a result which would damage us more than we can express. But let us see how things have been done in England by Romanists, in connection with school grants to them by the Government.

The *Bulwark*, of Edinburgh, for October, says :

"From the very outset, we have held that Rome would employ these nominally educational grants for her own religious purposes; and the reports of the Popish Inspectors for the last year demonstrate this still more strongly.

"At one time we heard little or nothing respecting the religious character of the teachers of these schools, but now we are very plainly told that monks or nuns rank among their best teachers, some of them, forsooth, of foreign extraction, from monasteries or nunneries on the continent. At one time Rome was pleased to adopt the school literature used in other schools, but now she must have a special literature of her own, abounding, as we have shown, in the grossest Popery, prepared by priests and the so-called 'Christian Brothers,' a Jesuit fraternity, and supplied partly at the public expense.

"Looking at the *localities* in which these schools have been established, and their progress during the past year, as elicited from the minutes of Privy Council, and the reports of the Popish Inspectors, it is very curious but significant to see that two new schools have been opened



near Her Majesty's seat at Balmoral. For some time back the emissaries of Rome have been exerting all their influence to get Popish servants introduced into Balmoral Castle; and these schools have been planted in this district to keep the children of the Popish population together, and to create a focus of Popish influence around the Castle. It is also very painful to witness the numerous Popish schools that are springing up in our large cities and manufacturing districts.

"In London and its neighborhood, the number of Popish schools, remarks Mr. Marshall, the Popish Inspector,—

"Already approaches *sixty*; and as there are still many which I have not visited officially, but of which the managers will probably not always reject advantages almost necessary to their further progress, and of which the acceptance has been recommended by authorities whom they respect, I may anticipate that this number will shortly increase to *eighty*."

"Referring to the county of Lancaster, Mr. Stokes, another Popish Inspector, states:—"The county of Lancaster, which forms the centre of the district, before long will absorb the whole time and attention of one Inspector." In 1856 this county claimed '70 schools, or 34 per cent.' of the total number of Popish schools in England and Wales, and '£19,058, or 46 per cent. of the money.'

"Mr. Stokes again remarks:—

"In truth, I do not remember any time at which so much progress was being effected.

"Referring to Scotland, Mr. Stokes says:—

"I witnessed with lively satisfaction a steady increase in the schools applying to your Lordships for annual grants, as well as in the number of certified and apprenticed teachers. The established excellence of the Edinburgh schools was well maintained, whilst in Glasgow there was accomplished an advance which may fairly be called immense."

"And Mr. Morell, the third Popish Inspector, says that—

"Glasgow will probably soon monopolize one-third of the work in my district, and even then there will be insufficient accommodation in the schools for a large part of the juvenile Roman Catholic population of Glasgow.' And in reference to the West Riding of York, he says, 'Ere long the number of children attending our schools under inspection at Leeds, Bradford, and Sheffield, will increase very largely.'

"He continues:—

"In the course of the present year (1857) excellent new buildings have been completed at St. Patrick's and St. Mun-go's, Glasgow; St. Mary's, Newcastle; St. Mary's, Hull; at Stamfordham, near Newcastle, and at Selby. By the assistance of liberal grants from the Committee of Council, spacious and commodious school-buildings are in course of erection and will soon be completed at St. Mary's, Sheffield; St. Patrick's, Bradford; St. Patrick's, Edinburgh, and at Gateshead. Nevertheless, much remains to be effected, and the school-buildings in some places, such as Hartlepool, Doncaster, Falkirk, etc., require enlarging; whilst in some cases the erection of new schools is imperative."

"Mr. Stokes still farther remarks:—

"Every mission has its congregation and church or chapel, and may be expected in time to possess its school also, if now without one. Such is the desire and aim of the ecclesiastical authorities."

"So much for the progress and prospects of these Popish schools, under the fostering care of Government and at the public expense. Let us look next at the staff of teachers.

"The teachers number 850, of whom 543 are females. This gives a very large proportion of *female* influence in bringing up our children. In other schools receiving Government aid, the proportion of female to male teachers is about 60 per cent., whereas here, in Popish schools, it is 170 per cent.; in other words, the pro-

portion of female influence in Popish schools is nearly three to one to that in Protestant schools. But the number of female teachers is not the whole of the mischief. A great number of these female teachers are 'Sisters of Mercy,' and are well fitted, from their accomplishments and tact in teaching, to exert a most powerful but baneful influence over the young who may be under their care. Fancy such a band, composed of nearly 500 nuns! Every one is paid a salary for teaching, which, of course, goes to maintain the convent with which she is connected. *And thus Protestants are so infatuated as not only to allow convents to exist, and to be deprived of public inspection, but they are actually paying money out of their own pockets to establish and maintain such institutions.*

"The following is Mr. Marshall's testimony to the character of these female teachers. Referring to the training of pupil teachers in his district, consisting of 147 females and 59 males, he remarks:—

"With respect to the female pupil teachers, the great majority are receiving

a solid education, in the fullest sense of the word, (*i. e.* according to Popish notions,) while many enjoy privileges of the highest order. In their case, all that can tend to future success is abundantly secured. Of their number, 112 have the special advantage of being trained by members of religious communities, Sisters of Mercy, Sisters of the Holy Child, Sisters of Notre Dame, and other orders. These exhibit, almost without exception, a distinctive character, corresponding with the peculiar blessings (arising, of course, from their conventual life and distinctive features of Popish sisterhood) which it is their good fortune to possess! They have proved, also, as might have been anticipated, the most successful students at the training colleges.'

"Again, Mr. Morell remarks:—

"It is impossible to overlook the general superiority of the girls' and infant schools over the boys' schools, a fact to be attributed to the superiority of the ladies in charge of many of the former departments."

## FOREIGN FIELD.

### IRELAND.

REPORT OF MR. BRADSHAW, A MISSIONARY OF THE BOARD.

*Labors in families and Sabbath-schools—Roman holidays—visit to a reputed murderer—interviews with a recruiting-officer—happy results—Roman Catholics attentive, but injured by "the Confessional"—Roman Catholic mind imbued with fatalism—instances whole families of Romanists at prayer-meeting—two interesting cases—Mrs. R.'s sister, and the wife of a soldier in India—meeting out of town—visit to the dock—interview with a sailor, etc.—new families receive instruction—review of the month, etc.*

"Friday, 2d.—Labored for God among many families to-day,—at least from eight to ten,—and distributed suitable tracts to several of them.

"Sunday, 4th.—In addition to my usual Sabbath labors among the children of the Sabbath-school, in which I teach a

class, I have had opportunity of exhorting and praying with several adults.

"Tuesday, 6th.—Prayed and conversed with four or five families.

"Wednesday, 7th.—Six families visited to-day, four Protestant and two Romanist. In one of the Roman Catholic families, I found it necessary to expose the absurdity and sin of Romish holidays, as contrary to the word and will of God, and invariably made occasions of greater wickedness and folly than other days. Enforced the necessity of keeping the Sabbath, as the only day which God has commanded us to set apart from earthly business for uninterrupted attention to the duties of religion, and explained the plan of salvation, and the importance of seeking it through Jesus only.

"In one of the Protestant families



which I visited, I was grieved by the carelessness of a young woman to whom I had given some tracts on a former visit, and who, in answer to my inquiry to-day, told me she had neither read them at all nor her Bible daily. I trust I was enabled to keep clear of the blood of both her and others who were present, by faithfully and solemnly warning them of the danger and sinfulness of neglecting 'so great salvation' as the Gospel of the grace of God.

"*Thursday, 8th.*—Four families visited to-day, among two of whom I distributed tracts. In one Roman Catholic family, the head of which has long been notorious for drunkenness and violence, and who, it is believed by many, was in his younger days even guilty of murder, I endeavored to show the danger and misery of the sinful life I knew they had all led, and to induce them to give their hearts to God, that here and hereafter they might be happy. From the manner in which the reputed murderer and one of the women of the family listened to my remarks and replied to some of them, I have some hope that my labor has not been without a measure of success.

"The most interesting of all my visits to-day, was one to a very intelligent and piously disposed military man and his family. He has been here for some months past on the East India recruiting service, and I have paid much attention to him and his, visiting them once a week, sometimes twice, besides occasionally meeting and conversing with him, the sergeant, in the streets. I have not a doubt that God has been mercifully pleased to make me a great blessing to him and his wife, both of whom are, to say the least, deeply concerned about their souls.

"To-day the sergeant entered freely into conversation respecting the state of his mind, and lamented that he had not been enabled to cast his fears away and take the Savior at his word. I urged upon him the necessity of examining himself as to whether he was trusting to anything

but the merits of Christ for pardon and acceptance with God; and warned him that if he had indulged in anything, or meant to do so, which God disapproves, and which his own conscience condemns, he never can find peace until the accursed thing is abandoned, and until he comes to Jesus as destitute of every plea but that which is founded on the Savior's merits, and the mercy of his offended Maker as promised on their account.

"We then knelt in prayer together, and I feel assured it was a profitable season to his soul.

"*Friday, 9th.*—Only three families visited to-day, but much good, I trust, will result from my efforts with these. Momentous topics were discussed and sacred duties enforced, which, through the blessing of the Good Spirit, may lead to the furtherance of the best interests of the persons visited. O, may that blessing be vouchsafed for the Redeemer's sake, for, without it, I am thoroughly sensible that all my efforts must be utterly useless.

"*Saturday, 10th.*—Besides holding a meeting for prayer and exhortation at Newcastle, I visited three families in other places. I have been greatly encouraged by the affection and attention of Roman Catholics to-day. One poor man, especially, felt deeply anxious to hear more of the good things which I had been telling him, and when I rose to depart, (without having prayed,) he entreated I would remain longer and converse more with him. I of course gladly acceded to his request, and before I left him, was favored with the privilege of joining in prayer with him and others, all of whom seemed to feel it was good to call upon God and bow before his throne of grace together. Still, I am quite sure that some of them felt uneasy at the thought of having to tell the priest in confession. Only for the dread of the confessional, a great and glorious work might be effected among the poor Romanists here.

"*Monday, 12th.*—A very wet day. Paid only three visits in town.

"*Tuesday, 13th.*—Seldom has there

been so wet a day in even this humid part of the country. With difficulty I paid one visit in town.

"*Wednesday, 14th.*—Had opportunity of conversing with six families to-day in different places. Distributed many tracts, and reminded both Protestants and Romanists of their highest duties and interests.

"*Thursday, 15th.*—Visited six or seven families to-day, and with some of them had considerable difficulty and discouragement, with others great comfort and success.

"The Roman Catholic mind in this country is strongly imbued with fatalism. If their crops fail, or their cattle die, or any other calamity occur either to their property or themselves, they are generally disposed to attribute to *fate*, what, in most instances at least, they should trace to their own indolence, carelessness, procrastination, or absolute neglect. I have frequently proved the truth of this statement, but never more clearly than to-day.

"Conversing with a farmer in the country, he showed me a field where a crop of turnips had proved a perfect failure—not one plant out of every hundred having succeeded. I examined the drills, and found he had sown the seed *on the guano* he had used as manure. I explained to him that his having done so was the sole cause of his having lost the crop, as the manure, coming in contact with the seed, had destroyed its power of germination. He acknowledged I was right, but still would argue for fatalism, and spoke of a neighbor's cow which had just died from having been (as I learned) exposed to the inclemency of a wet and stormy night. I proved, or endeavored to prove to him, the absurdity of concluding that it was the 'will of God' that the cow should die, and that it was almost certain it would not have died had the owner not been so grossly negligent as to expose the animal as he had done.

"I mention these things, because they will in some measure show the difficulty

experienced in dealing with the ignorance and blindness of those among whom I labor; and because the same fatalism to which they attribute the death or loss of their property, and which makes them so careless as to the use of precaution and remedy, is made by them to account for everything that happens to their own or their neighbors' persons, and even for their eternal destiny.

"To this last conclusion, in particular, I took opportunity of calling the attention of the poor ignorant farmer whose ignorance of his business had caused the loss of his crop; and I showed him the necessity of *using the means* appointed by God for the salvation of the soul, and that safety and happiness will follow.

"*Friday, 16th.*—A long walk in the country, and much conversation with several families on the things of God. Distributed some tracts and copies of the *British Workman*.

"*Saturday, 17th.*—Extremely wet. No visiting.

"*Sunday, 18th.*—No visiting.

"*Monday, 19th.*—Several Romanists have been instructed in the things of God to-day; some whole families, and some of them individuals, met in different places. The solemn realities of death and eternity, and the way to prepare for both, formed the subjects of conversation. In two Protestant families I have had truly solemn and profitable seasons. Much conversation, and exhortation to give their hearts to the Savior. Prayed with both families, and read a portion of Scripture in one.

"*Tuesday, 20th.*—Held two prayer-meetings to-day, one at Newcastle, and had a long discussion with a very bigoted individual in another place in town. Our prayer-meetings were, I trust, profitable to those who were present. Mrs. R.'s Romanist sister, to whom I have occasionally alluded in my journal, was very attentive, and remained the whole time I was speaking and praying, and seemed altogether more disposed to receive instruction than on former occasions.



"There was a young woman at the meeting, for whom my heart bled with sorrow and sympathy. Her husband is a soldier, and is in India, at the seat of war. She had a baby in her arms, and if ever there was a picture of real grief she was the one. Her husband was kind and affectionate, and was torn from her eight months ago to fight the battles of his country in the rebellious land from which, she fears, he will never return. She has not had the comforts of communion with God, and despair has worn her to a skeleton. I was thankful that I was permitted to point her to the only source of consolation in her affliction, and pour into her bleeding heart the balm of hope and heavenly comfort. She was much moved and deeply grateful. May she seek and obtain sustaining and converting grace!

"*Wednesday, 21st.*—Visited a house outside the town, in which many Roman Catholics of various families were assembled, and preached to them the truth of God. Visited also a Protestant family in the country, and conversed with another in town. Distributed some tracts.

"*Thursday, 22d, and Friday, 23d.*—While the thousands who have crowded into town to see the Lord Lieutenant and exhibit themselves, have drowned in excitement and pleasure all religious thoughts, I have endeavored to do some good in trying to lead the minds of many people, both in the town and suburbs, to Jesus. I have visited many families, and talked and prayed with them. I have showed them the paramount importance of being more concerned about God and salvation, than about a fellow-creature, however exalted in rank and position, and the pleasures attendant upon mere earthly splendor; and that while a loyal welcome ought to be ever given to the representative of our lawful sovereign, still those who wish to save their souls should shun worldly pleasure and excitement.

"*Sunday, 25th.*—I have had opportunities to-day of dropping a word of instruction in many Roman Catholic ears,

as I walked down by the docks and the sea for the purpose of proclaiming the truth as it is in Jesus. I had also a long, and, I trust, profitable conversation with a sailor, on the sinfulness of pleasure-trips on the holy Sabbath, making special allusion to the desecration of God's day by the Sunday trips on our Bay made by the 'Vesper' steamer, in which, to their shame and sin, many of our Protestant citizens of various denominations continue to hold shares, although having been re-proved for their inconsistent conduct, and the injury done to Romanists by their example. The sailor felt and confessed the truth of what I said, and after trying to point him to Jesus, and encourage him to devote himself to the service of his Savior, I gave him some tracts and left him. In the evening I visited his ship, and left some copies of the *British Workman*, and would have left some Bibles, but all the sailors had one each.

"*Monday, 26th.*—Four or five families, or parts of families, have been labored among to-day, some Protestants, others Romanists, and the great and leading doctrines of Christianity brought before them. *Tuesday, 27th.*—Five families have come under instruction to-day, three of them Romanists and two Protestants. *Wednesday, 28th, Thursday, 29th, and Friday, 30th.*—During these three days I have not visited so many people as I should have done had not friends from a distant part of Ireland come to see me, and who will be leaving again to-morrow (Saturday) morning. Still, I have done more or less among two or three families every day.

"*Saturday, 31st.*—I have visited a greater number of persons to-day than I have done for some time: at least nine or ten families, or parts of families, have been conversed with, and several read and prayed with.

"This being the last day of the month, I have naturally turned my eye backward, and asked myself what have I done during the month that has expired or will expire to-day? I am sorry I am com-

pelled to acknowledge to myself that I ought to have been more devoted and more diligent, and that I ought to have felt more love to God and man, and more fervor and self-denying zeal. Still, I am grateful that I have been enabled in so great a degree as I have, to love and serve God, and labor for the glory of his name and the benefit of my fellow-creatures. Many tokens of his favor and of success have been vouchsafed; and by these I have been encouraged to go forward amid the apathy, and opposition, and discouragements which too often I have had to encounter through the month.

"Some new families, before unvisited, have been called upon and added to my list. Some families have been visited less frequently than before, and some oftener than they used to be. As circumstances may warrant, I will continue to modify my plan, but will try to visit most families once a fortnight, and several once a week, each month. During the coming month I trust I will be able to increase the number of my prayer-meetings. May the blessing of heaven be upon the work of my hands, and prosper it!

### EVANGELICAL SOCIETY OF FRANCE.

The Evangelical Society of France, from whose esteemed representative the following communication is received, is composed, as our readers are aware, of those persons and their friends who, a few years since, withdrew from the National Church, in a manner and for reasons somewhat similar to their Scotch brethren, who came out from the State Establishment and formed the Free Church of Scotland. They are few in number, but zealous in the cause which they have espoused. Their separation from the State Establishment exposes them to many annoyances, and often entirely cuts them off from advantages which in other relations

they might enjoy. Their schools at times have been broken up, their chapels closed, and their evangelists and teachers fined and imprisoned. But they have not been diverted entirely from their work. They have endured persecution, and continued to labor as doors have been opened before them for their entrance. And it is worthy of observation, that while pursued by opponents and subjected to many privations, the spiritual work prospers in their hands.

It has afforded the Board great pleasure to co-operate with that Society, and to encourage its managers in their benevolent designs. And that our readers may know something of their doings and necessities, and be led to pray for and aid them efficiently, we submit the statements taken from a letter of the Rev. Mr. BERSIER recently received. We bespeak for them a careful perusal and a generous response.

#### Letter.

*Gloomy position of Protestantism—An evangelist watched by the police—another case—an evangelist imprisoned four months—six members sentenced to imprisonment two months—the people meet secretly in the woods—Bibles collected and burned—yet the work goes on—Paris schools for boys and girls—the working population favor the mission—Roman Catholic education defective—converts zealous and active—an interesting case—another case—converts willing to make sacrifices—a case—a Papal Society formed to oppose the work—its great activity—Evangelical Society greatly needs aid.*

"PARIS, November 11, 1858.

"DEAR SIR:—

"I wish presently to give your committee a general aspect of our work in Paris, but I must say something of our present state in France.

"Since the fatal days of the Restoration, the position of Protestantism was never so gloomy as it is now. Since the last tour of our Emperor in Brittany, in which, his generosity and good will to-



wards the Romish clergy were so conspicuous, the impudence of the priests' party is stronger than ever: their papers announce to us every morning that the blessed times of Louis XIV. will shine once more on France—that a blessed unity will be once more established in our country. The bishops exert a powerful and unceasing pressure on the préfets, and new facts of intolerance are taking place every day. Let me quote two or three of them:

"We received lately a pressing appeal from the town of Guéret, (Creuse,) asking us to send them an evangelist or a Bible-reader. We answered them immediately, because one of our evangelists was just then disposable. That man went to Guéret; but on his arrival he found at the station of the railway a *commissaire de police*, who bade him come to the Mairie. There he told him,—

"I know who you are; you are a Protestant emissary, who come here to disturb our city. Now, remember what I say:—all your motions, all your acts, will be closely watched, and the first day in which you go visiting a Catholic family, you'll have to leave the city on a 24 hours' notice."

"That was not a vain threat; since his arrival our evangelist has remarked that he was constantly followed by a police agent, and till now he has only been to see Protestants.

"Another case: In the town of *Fouqueure*, (Charente,) in which there is a living church composed of Roman Catholics converted, and in which our evangelist, M. Bonifas, had to remain four months in prison, for presiding at a meeting to read the Bible without authorization, while six members of his congregation were sentenced to an imprisonment of two months. In the town of Fouqueure, I say, we hoped that there would be some relaxation in the persecution. But, no; it is as severe as ever. Our friends meet secretly in the woods. Lately a poor sick woman asked M. Bonifas to come and pray with her; he went and performed

his duty. The next day, the *maire*, his *adjoint*, and two or three other magistrates, went to see that woman, and made her repeat everything which M. Bonifas had said, to see if there were no evil design in his words.

"In the same locality the curate often goes in the houses of new Protestants, takes the Bible away and throws it into the fire, and no justice can be found against such intolerable facts.

"Our only refuge is public opinion. And, thanks to God, public opinion in France, and chiefly in Paris, is decidedly in favor of religious tolerance. You may have seen it in the case of the *Préfet de la Suste*, who had prohibited by a circular the sale of Bibles in his department. The indignation was so general and the complaints of the liberal press were so unanimous, that the *Préfet* was obliged to retract his circular and allow that distribution.

"Notwithstanding that unceasing and petty persecution, which is much more harassing than can be thought, our work is going on in a very encouraging way. What might we not do, had we only liberty, and could we establish as many schools and churches as are wanted!

"In Paris itself our Committee sustains *six boys' and seven girls' schools*, in which there are *a thousand Catholic children*; it sustains, moreover, *two missionary churches*, which are *exclusively composed of converted Catholics*—one in the faubourg du Temple, the other in the faubourg Saint Antoine.

"We wish that we might take some of our American friends in those beautiful schools, and show them those hundred Parisian children, with their bright and intelligent faces, answering their teachers' questions, or singing with much harmony and freshness some of the fine hymns of our Sunday-school Collection. Every one of those children takes home his New Testament with him every night and learns there his lesson for the following day, so that his parents must necessarily hear, almost every day, portions

of the Word of Life. We might quote many cases in which those young evangelists have been the instruments of conversion in their families.

"Nothing is so encouraging as to see the favorable disposition of the Parisian working populations towards Protestantism; I have worked, for my own part, *three years and a half* in the faubourg Saint Antoine as a pastor, and I may declare that I always was perfectly well received in every house in which I visited. Sometimes I was quite unknown; but I had only to say that I was a Protestant pastor, to see the faces clearing up. Is it not wonderful to see such a change in that same population which, in the time of the Valois, though as corrupt as ever, was known for its hatred to Protestantism? Had we resources enough, and could we establish new schools in all the quarters of our great city, we would almost be sure to see them full of Roman Catholic children.

"The Parisian workman is generally intelligent and liberal; but a Roman Catholic education has put no moral principles in his conscience, and, although generous, he is only governed by his sympathies and by his passions. He hates the priest, but that hatred is not always a real preparation for the evangelical faith; on the contrary, it is often mingled with the belief that religion is mere hypocrisy; but, on the whole, he cannot but observe that there is much more morality among Protestants, and that is generally the reason which impels him to send his children to evangelical schools.

"A striking characteristic in almost all the new converts from Roman Catholicism, is their desire to bring others to their new belief. Let me quote an instance which I witnessed: A poor and aged woman, who gains her scanty livelihood by sawing gartners, was converted some time ago by hearing the Gospel preached in our chapel of the faubourg Saint Antoine. As she heard that another poor woman who lived in her house was sick, she visited her and spoke

to her of the Gospel. That woman was moved, and reported something of her conversation to her husband, a *sergent de ville*. They all came together to our chapel, and became Protestants. That *sergent de ville* spoke to one of his comrades of his new faith, and that man desired to frequent our chapel. There he became serious, and tried in his turn to convert others. In the street where he walks every night as a watchman there lives a poor merchant of old iron, who sells his merchandise on the pavement in open air. He persuaded him to come and hear the Gospel. That poor man came with his wife, and I had the joy some time ago to receive them as new (and I may assure you) living members of our church. All this has been the result that old woman's fidelity.

"A thing which proves the firmness of convictions in those new brethren, is their willingness to make sacrifices to their faith. Some time ago, the chapel which our Society has opened in the faubourg du Temple proved too small for the congregation. It was in the absence of the pastor, who was traveling at that time. Four members of the church (poor workmen they are all) met together, and pledged themselves to pay annually a sum of six hundred francs for meeting the expenses which the enlargement of their chapel would cause. None of those men knew anything of the Gospel some ten or fifteen years ago.

"Our progress has attracted the special attention of the Roman Catholic clergy, and a new Society has been lately created with the special object to resist Protestant propagandism. The circular which that Society has issued shows well enough how they are afraid of us:

"'Such have been the progresses of Protestantism of late in France,' says it, 'that, were it not for the help of the Holy Virgin, serious fears might be entertained for the true church.'

"That Society, which has taken the name of *Saint François de Sales*, spreads plenty of pamphlets in which Protestant



pastors are accused of '*buying souls with English and American gold.*' It is useless to say that no facts whatever have been brought to sustain that odious and absurd accusation. That Society is collecting funds to erect schools and new chapels in the localities where we work, and we have thus to fight against an increasing opposition. In the faubourg du Temple, where our schools number some *four or five hundred children*, there were no other schools when we began; now there are seven Roman Catholic school-houses, all endowed or wholly supported by the State, with very large gardens and all appropriate accommodations, so that, thanks to us, that vast quarter, which twenty years ago was entirely destitute of means of public instruction, will be the best supplied with primary schools.

"In closing my last communication, I expressed some hope that our persecuted brethren of Fouquere would enjoy some relaxation and, perhaps, liberty of worship. That hope has been prostrated, as I already mentioned in this letter. In the Haute Vienne all the schools are still closed. All the Protestants of that department (*there are some fifteen hundred, all converted by the instrumentality of our Society*) are now making a peti-

tion, which they intend to send to the Emperor, in order to have their schools opened. Although that proceeding may be useless, as all our other efforts, still it will produce an impressive effect on the rest of the population, and encourage them to stand up for Jesus to the last moment.

"I will send you, dear sir, in two or three days, the quarterly Reporter of our Society. Let me insist on our financial difficulties, which are enormous. We are suffering now under a deficiency of 73,884 francs; and if we consider our engagements for the present exercise, we must receive 126,734 francs before April next to be able to finish it. Now we observe that France is giving us more and more every year, and we hope that a large part of the above sum will come out of it; but we must also reckon on our American brethren's generosity. Let them consider that we are but a handful of evangelical Christians, laboring in an immense country, and that most part of our countrymen are poor. Our committee appeals to yours with a Christian confidence. We confidently hope that you will come to our help.

"I am, dear sir, with much respect,  
yours, EUG. BERSIER."

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## HOME FIELD.

The laborers in the Home Field have pursued their accustomed course during the past month, and with at least the usual success. German, Bohemian, French, Spanish, Italian, and Irish Romanists have shared in their attentions and efforts for improvement. And it is gratifying to know that while, from any causes whatever, the voice of opposition has been raised against the diffusion of the sacred

Scriptures among the adult population, or the gathering of the neglected children into week-day, Sabbath, and Industrial schools by the missionaries, they and their work are becoming acceptable to the classes among whom they dwell. They, and their designs of usefulness are better understood than they were at the beginning, and the results of their self-denying efforts are very encouraging.

to those who have contributed to establish and to continue this form of benevolent operation.

The following communications from a few of our missionaries (and they are not more interesting than the average of those which are received at the office) discover an industry, and perseverance, and well-doing on the part of the laborers, which entitle them to high esteem for their works' sake; and they show so many and such happy results among the people cared for, as justify the sentiment that it is the privilege and the duty of the friends of our country and of evangelical religion to seek greatly to multiply their number. There ought to be many hundreds of laborers sustained in our land in doing just such work as our missionaries do. If in every city and manufacturing district where the foreign population congregate in large numbers, a competent staff of missionaries were stationed to meet them kindly and labor for their welfare on their arrival and subsequent to it, the happiest results might be anticipated. The expenses of such an arrangement would doubtless be more than counterbalanced by the immediate results to society, of order, temperance, industry, economy, and such like things; while those of a spiritual nature, and referring withal to the future as well as present life of the individual and valuable beyond all power of description, are not taken into the account.

Our readers, we feel quite assured, will agree with us in these views. Those who have accompanied us in our labors, know their worth to the people immediately affected and to the community in general. To such we need not say what they are, nor with

what spirit they are conducted. They know that they are conceived and executed in the spirit of kindness, and aim at the deliverance of those for whom they are performed, from the most oppressive thralldom that the world has ever known. In the grateful acknowledgments to the missionaries for the favor shown them,—in the devout and holy thanksgivings offered to God on the part of the converts for their escape from the bondage in which they had been held, and for their introduction into the light and privileges of those who enjoy the Gospel's religion, those who have most carefully observed our course; and the results of the labors performed, see in them what excites their feelings of joy and thankfulness, and they consequently earnestly urge us to press onward in our service.

It is those only who are not well informed concerning our operations and aims, who conceive of the Society (and we are told occasionally that there are some such) as an organization whose field is limited to our own country, whose animus and sole end are hostility to, and oppression of Roman Catholics, and whose chosen instrumentalities are controversy, vituperation, and other unlovely things, which everywhere and always are adapted to produce only evil.

And however we may regret the existence and prevalence, in any circle, of conceptions so crude, of errors and misapprehensions so gross, (and we are persuaded they must be confined to very small circles, if indeed they obtain in any,) we are not surprised that some misapprehension should exist in some minds concerning us, when we remember the number of Papal newspapers in the land which are managed by the Romish



hierarchy, whose interests are unfortunately conceived to lie in producing among the people whom they wish to hold to their sway, strong prejudices against our Protestant population, their religion, and their benevolent operations; and also when we remember the number of political demagogues who are nominally Protestants, yet who, to obtain Roman Catholic patronage, do not hesitate to disparage and misrepresent not our work only, but whatever is designed for general utility, if it be supposed to be acceptable to the leaders in the Papal community.

Such evils, however, do not greatly disturb us, for we are sure that they cannot long exist. They will vanish before the advancing light of truth, and they will have a place only among "the things that were." We sympathise most sincerely with those sufferers for whom we labor. They are to a large extent brought up without a knowledge of the fundamental truths of the Scriptures. In most cases, throughout all their lives they have been deprived of the Bible—not allowed to possess a copy of it. They have been loaded with rites and usages extremely burdensome to bear, and taught to trust for everlasting salvation in what, if we understand the Bible, can neither sanctify nor save. We would not, therefore, add to their sufferings one iota by an unkind act or expression, or even feeling of our hearts. But, contrariwise, we would come to their relief. Our object is to mitigate their sufferings, to make known to them "the way of life," and do them good; and we rejoice that God in his providence has enabled us to do something in that direction, as the history of the past amply attests that we have, and

the following communications will also confirm:

## FRENCH MISSION IN VERMONT.

REV. MR. BEAUBIEN.

Besides his labors among the French families as a missionary, Mr. Beaubien does a great deal in visiting and addressing Protestant churches and assemblies of various kinds. He prêches in both the French and English languages. His labors are abundant and useful. We submit his last

### Report.

*Places visited and services in them—meets with converts of former labors—many converts returned to Canada or gone West who proclaim the Gospel—the Word gladly received by anxious souls—Romanists benefited by the revival—Protestants have not been attentive enough to their condition—now is the seed-time—missionaries should be sent to them—the Bible argument for missions.*

"I shall be allowed at this time to depart from my usual custom, and give a report including six weeks' labors, instead of one month, in order to include the whole of my journey to Maine and some parts of Massachusetts.

"The places I have visited during the above-mentioned length of time are as follows: Gorham, Portland, Yarmouth, Bath, Augusta, and Hallowell, in Maine, Whitinsville and Shrewsbury in Massachusetts.

"On the third Sabbath in September I visited Gorham, and addressed the Congregational people of that place three times, and on the Friday following, the ladies of the Gorham Female Seminary.

"I spent the fourth Sabbath in Portland. In the morning I made some remarks to the High-street church (Dr. Chickering's) Sabbath-school. In the afternoon I preached to the same church, and in the evening lectured to a large congregation in Union church.

"On the Tuesday following I delivered a short address in the High-street church vestry-rooms.

"I spent the first Sabbath in October with the Congregational people of Yarmouth, addressed them twice during the day, and made some remarks at their evening meeting.

"I divided my labors of the second Sabbath between the Hallowell and Augusta Congregational churches, speaking twice at the former place and once at the latter.

"On the third Sabbath I was in Bath. In the morning I addressed the First Congregational church, in the afternoon the Second, and in the evening the Bath Young Men's Christian Association.

"On Friday, October 22d, I lectured on Romanism in the city hall at Hallowell.

"On the fourth Sabbath I again visited Portland, and spoke in the Second Congregational (Dr. Carruthers') church in the afternoon and evening.

"On Wednesday of the week following, I attended the Worcester County Conference of Churches at Whitinsville, Mass., and represented the Society. The next day I visited Shrewsbury, where live some French persons who once belonged to one of my congregations. I found them as they, three years ago, left me, striving to do their Master's will and sowing the good seed.

"It is pleasant to those who labor in such a field as that occupied by the missionaries of the AMERICAN AND FOREIGN CHRISTIAN UNION, to meet with such as have become pious under their preaching, and who already have for years presented a constant proof that the Gospel is the wisdom and the power of God unto whoever receives it. These few individuals are not alone who have left Vermont, intelligent believers of the truth, and are now showing its power in other parts of the land. *I might here refer to many who, within a few years past, have gone from this State to their old homes in Canada, or to the prairies of the West, and have been the first preachers of righteousness to scores and hundreds of their countrymen. It is true that many in the field*

occupied by the Society, as in all other fields, do not meet our hopes and expectations; but as many, nay, more, in heaven and on earth rejoice that such a Society was ever organized, and attribute to it their acquaintance with Christ.

"Besides presenting the claims of the Union in public, lecturing on Romanism, and addressing Sabbath-schools, I have in a private manner presented the claims of the Society and of the Romanists to most of the ministers I have met with, and to hundreds of laymen.

"In some instances French and Irish Romanists have attended my lectures, and some of them either called on me or invited me to call on them. *I found three at the very door of the kingdom, waiting for a little more knowledge, and they received my words as hungry men receive bread. One of these was a French woman entirely unacquainted with the English. After many visits, during which I did my utmost to point her to Christ, she gave some evidence of a change.*

"What I have seen and heard, of late, convinces me that the revival of the past year has had a salutary influence over thousands of Romanists all over the country. On beholding the wonderful work of grace among the Protestants, they have paused and asked themselves, what does it mean? How different it is from our religion! How changed they become! What may be the cause of such a change? And I only report what I know to be the case, if I say that Protestants in many places seem too full of joy on account of God's blessings upon them and theirs, and too busily engaged (if the expression may be used) in asking for more, to pay much attention to these strangers and their inquiries.

"Let this great opportunity of sowing the good seed be improved, and it will be found that can it spring up as abundantly in Roman Catholic as in Protestant hearts. But where no seed has been sown there cannot be any harvest, and because we are rejoicing over the springing up of seed that has long been in the



ground and watered by many tears and prayers, we cannot expect the same result from an entirely uncultivated soil. 'How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have never heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?' "

## GERMAN MISSION IN SAVANNAH, GEO.

REV. MR. EPPING.

*The yellow fever and its attendants—great affliction—men made to reflect when death seems nigh—they need and must have religion in order to be happy—when left to act for themselves, in such times, men want a Protestant minister—why—Romish forms cannot satisfy the intelligent mind—something more substantial than forms is wanted—the church affected and how—increased attendance at worship, etc.—church edifice soon to be completed—Ladies' Auxiliaries, etc.*

"Since my last report our city has been affected by the dreadful scourge of southern cities, the yellow fever, and all the accompanying diseases and troubles, poverty and distress, which as usual have fallen to the lot of the foreign population more than all others. Under this severe visitation, which God in his infinite and inscrutable wisdom has decreed for us, we are yet ready to say. His will be done; and to acknowledge that it must be for our good, although we may not penetrate the holy design.

"One fact goes far to prove this. The great need and value of a Christian ministry, through which the means of grace are dispensed, are brought home to the understanding of such people, even, who had long been blind to it, but who by many cases under their observation, in a time like this, are made to reflect and to see more clearly than before. Moreover, the want of a religion that can and must truly satisfy all the longings and allay all the fears and anxieties in the great hour of parting, and consequently the determination of the hearts of men that they will and must have such a religion, these are also results of such times.

"It is, according to my own experience, certainly a sign of the times, that whenever a man in the bloom of strength and health, a man who prided himself on his strong mind, who had been brought up under the influence of Papal religion but long since abandoned it,—whenever such a man is suddenly overtaken by the destructive disease, and as soon as he knows that death is near at hand, then he seeks relief and consolation, not in the teachings of his 'mother church,' but, as has been generally the case among the Germans in this place, *he wants a Protestant minister*, because, with all his doubts, with all his sceptical reasoning, which has almost become his second nature, he cannot help thinking, or feeling at least, that there is more truth, more purity, more hope and consolation in the Protestant faith, than that of his own father and mother.

"But how often, alas! does this cry for help come too late! I believe I could write volumes, if I wanted to give expression to all the sad thoughts and reflections that have accompanied me, on my way through the empty streets or in the dark hour of night, when I was called in great haste to attend the bed-side of a sufferer. All that anguish, all those violent struggles for a firm hold to grasp when everything that was cherished and valued sank away,—could ever so many 'crucifixes,' or 'pater-nosters,' or pictures of the 'pierced heart of the Virgin,' avail anything against them—were they not all thrown aside, and a *Protestant minister* called, who would at least say something that a man can understand, and bring with him at least some human sympathy, some sincere, heartfelt compassion, instead of the empty formulas of 'mother church,' that leave man's heart as cold and hard as stone.

"These are the words of a man who did not live long enough to enjoy the perfect consolation that true biblical religion could afford him,—only because he had thrown away the time—years of strength and health—that God had given him to work out his peace.

"Although under this affliction the interests of our church have in many respects suffered and been retarded at least, yet it is evident that the state of religion among the people confided to my care is much more favorable than for some time past. Surely, God will bless the work that has been commenced and continued in his name, and all that has been done and endured under this last affliction will bear blessed fruits.

"It is almost impossible to give statistics in regard to the work accomplished within the last month or two. But so much let me add of cheering information: as the sickness diminishes, so the attendance at worship increases; my influence and usefulness is greatly extended; and looking forward to a speedy completion of all arrangements necessary to finish our church building, we hope soon to increase in number as in faith.

"The Ladies' Auxiliary Society have held their regular monthly meetings, and as usual afforded your missionary all that sympathy and relief which was so greatly needed in these sorrowful times."

## IRISH MISSION IN PITTSBURGH AND ALLEGHANY CITIES.

MR. D. DEFOREST, MISSIONARY.

*Sabbath and Industrial Schools prosperous—our school provided for by others—time spent in visits—co-operation prompt—summary of the month's labor—a new school opened—next projects—kind relations personally with Romanists—a family convinced of their errors—encouraging hopes, etc.*

"Having by the Divine blessing completed my first month's missionary labor in this field, it becomes my agreeable duty to attempt to give you a brief account of the present state of this mission, and of what I have been able to accomplish in connection with it.

"The four mission Sabbath-schools and the two Industrial schools, fruits of the former missionaries' labor, are in a prosperous condition. The two Industrial schools I have regularly visited, and addressed on their respective days of meet-

ing every week. For want of opportunity, I have been able to visit and address but one of the four Sabbath-schools, and that one hereafter will be managed and cared for without further attention from us. The other *three schools*, I am happy to inform you, are well conducted and supplied with efficient superintendents and teachers. Such, in brief, I find to be the present state of the work as left by the Rev. Mr. Sinclair, my predecessor, at his departure, to be carried on by the beloved brethren who were co-laborers with him.

"This is truly an extensive field and requires a vast amount of judicious Christian labor, and it was incumbent upon me, therefore, upon my first entrance upon it, to spend much time in visiting among the Christian brethren, in company with the Rev. Mr. Roseter, (District Secretary,) to whom I am indebted for introduction to numerous ardent and valuable friends of the cause, and whose interest in our good work has been evinced, in addition to their generous contributions to the support of the mission, by something more essential than the tribute of common compliments. How much, indeed, I shall owe to the further co-operation of these firm adherents, is evident from their readily, voluntarily, and unexpectedly offering their services as teachers in my proposed new Sabbath and Industrial schools."

"During the month I have made 300 calls, 368 visits to families, distributed 1 German and 1 English Bible, and 232 pages of Tracts, and delivered to the Industrial and Sabbath schools 11 addresses.

"On the Sabbath preceding the last one, I opened a new mission-school in the 5th ward of this city, constituting therefore the *fifth school* that has been organized here under the auspices of our Board. *Ten teachers and sixty scholars* I succeeded, by diligent exertions during the previous week, in bringing together on that occasion. Nine of every ten of these children were attending no Sabbath-school whatever; but were, many of them, roam-



ing about the streets or otherwise desecrating the Lord's day. Yesterday (Sabbath) I was greatly encouraged by the attendance at this school (notwithstanding the continuous rain and bad walking) of 47 scholars and 13 teachers, and a most excellent superintendent. Indeed, so favorable to my work, and so sensible of the importance of its preservation in these cities, are all the active and energetic Christians, that I feel assured of receiving all the aid from them that can be agreeable to my own hopes, and to my firm expectations, that the schools will, by the Divine blessing, be vigorously and successfully sustained.

"My next project will be the opening of another *Industrial school* in the 6th ward of this city, and am now only awaiting the decision of the Trustees, to whom I have applied for the use of a suitable room for that purpose.

"In the 1st and 2d wards of Alleghany City I design also soon to open an *Industrial school*, which is one of our best instrumentalities for reaching the masses of the Romanists' children.

"In my intercourse with Papists, thus far, all has been peaceful and agreeable, it being my unwavering purpose to avoid, as far as possible, all argument with them on the great points of difference between us. With two intelligent Romanists, however, I have conversed with great freedom, and manifest good will on their part. In one family of three adult Ro-

man Catholics, of the strictest sort, I was permitted to read a couple pages of the 'Tract for All,' directly confuting, with its lucid scripture proofs, what they had just advanced as doctrines of their firmest belief. So strong and conclusive were these arguments from God's word, that they frankly confessed they believed what the Tract taught. Thus we see how powerful is Divine truth, enlightening with its heavenly beam the blinded minds of these devotees of Rome. This family, at my leaving, cordially invited me to call again. I left two of our tracts with them, upon their assuring me they would read them. May the word of God therein presented prove unto them the savor of life unto life!

"During the past month, which has been my initiatory, I could not possibly carry forward the work here with that system and attention to details which are so requisite in labors of this nature. But with the whole field now laid out before me, with my stakes planted, some in this, and some in that place, I feel encouraged by the indications of Providence that God will favor my instrumentality, and enable me to promote his cause here to some extent. I will hope that my next month's report will present more extensive and encouraging results.

"Desiring to be remembered in your prayers, I remain affectionately your brother in Christ."

## MISCELLANEOUS.

### GREAT MEETING IN RELATION TO THE BIBLE IN THE PUBLIC SCHOOLS.

As the principal organized opposition to the Bible in this country is connected, not with infidels, or Jews, or Chinamen, but with Roman Catholics, we have felt constrained to give a place to the record of some of the

movements which these people have frequently made in this direction, since they have become somewhat numerous, and also of the counter-movements which they have necessitated, that the spirit of Romanism may be understood and appreciated by our countrymen. If not intractable wholly beyond our conceptions

of them, we think Americans will, before a great while, learn that Romanism is not the religion of the Bible, but its bitter antagonist, which flourishes best where the Bible is wholly suppressed.

We sincerely pity the multitudes who are deluded by the Papal hierarchy, and our earnest efforts are directed to their relief; but that feeling and interest in their behalf cannot hide from us the nature of the system, nor justify our failing to speak of it according to truth, and to warn the unwary against it. It is ever restless and striving for the supremacy; and protection against its encroachments is secured only by constant activity. To its aggressions we are indebted for the meeting of which we shall presently speak, together with all the anxiety, care, and labor connected with it. What will be the result of the meeting in relation to the approaching election for school officers, of course, at the time of this writing (December 1st,) we cannot say. If, however, the enthusiasm of the meeting, shall be caught by the citizens entitled to vote on the occasion, we shall hope for the election of men who will restore the Bible to its place in those schools in this city from which it has been removed through Papal influence, and guard against any such removal in future in any other schools.

### The Meeting.

A very large meeting, comprising many of our most distinguished citizens of various religious denominations and political parties, was held in the hall of the Cooper Institute on Monday evening, the 29th of November last, to consider and act upon the subject of the reading of the Bible in the public schools.

The meeting was organized by calling James W. Gerard, Esq., to the chair, and by the election of a number of Vice-Presidents and Secretaries.

Able addresses were delivered by the Chairman, the Hon. Hiram Ketchum, and the Hon. Erastus Brooks, but we have room only for brief notices or extracts from them.

Mr. Gerard was the first speaker. Having in a pleasant manner defined his position as neither a politician nor a bigot, but as having devoted his spare time to education, and training the rising generation to be useful and honorable members of society, he said:

"The school system of the city of New-York was the grandest and most noble system in the world. We lived in a city which was the second in the world for its wealth and its commercial relations, and the third in the world for its population; for it was the home of the free, and the refuge of men of all nations, kindreds, and tongues. And when we gave their children education, it was to make them fit hereafter to be honorable, upright, and honest citizens. Now, were it not known to all who heard him that there was great truth in what he was advancing, the statistics he was about to state would appear almost incredible. There were 207 buildings in this city devoted to the purpose of elevating the moral and religious character of the working classes. At these schools there were registered on the books sixty thousand children's names, and the actual daily attendance was fifty thousand. There were fourteen hundred teachers, one thousand of whom were of the gentler sex, and a more noble set of women than the school-teachers of New-York were not to be found upon the face of the earth. . . . . The amount of money appropriated for school purposes in this city was larger than the civil list of the State of New-York, and larger than the civil list of any six of the Western States. The citizens of New-York had contributed during the last year one million of dollars to the public schools, and now they were called upon to contribute one hundred thousand dollars more to the same noble purpose. This



sum was an engine of vast power, when wielded in a proper manner, but might become one of great mischief, if placed in improper hands. These schools were founded upon social equality, national equality, and religious equality.

"And first, as to social equality:—Go into one of these schools at any time and see the child of the poor washerwoman sitting side by side with the child of the princely merchant who occupied a palace in the Fifth Avenue; see him sitting beside the son of the judge and the son of the physician, and all equally contending with might and main for the prize which was offered by the people to him who should be most proficient in learning, and who was most punctual in his attendance. There was no partiality shown to purple and fine linen; those clad in rags—and many had scarcely enough even of them to cover nature—had as much attention paid to them as the children of the man who was the highest in the land in wealth and power. (Tremendous applause.) He could assure his hearers that there was no partiality shown to rank or power in the schools; all were treated on one great principle of equality, the only difference made being in his favor who excelled in moral or religious elevation, were he the child of the poor washerwoman clothed in rags, or the son of the merchant-prince who was clad in purple and fine linen. This was a noble equality, and one which showed the true principles of our free and glorious institutions.

"The next feature of the schools was national equality. The teachers never inquired of a boy or girl where he or she came from. They do not ask them what was their mother tongue. The only question asked was if they belonged to the city, and then they worked out their way, where was a fair fight—German, Irish, and all nations, kindreds, and tongues on the face of the earth.

"The next was religious equality. The speaker had passed many years, not only among the schools of his own ward, but in those of the other wards from the Battery to Harlem, and he pledged himself that he never heard a child in one of those schools asked concerning his religious principles; much less was there any attempt made to make him change his religious sentiments, whatever they might be. There was no distinction made between high and low, rich and poor, but what moral worth gave to them. In the public schools were found Jew and Gentile,

Christian and Heathen, Protestant and Catholic; and all the nations on earth, Europe, Asia, and Africa—all filled the public schools, and no child was turned from their doors, no matter what quarter he came from, or what was the complexion of his outer skin. We had Italians from every state in Italy; Germans from every kingdom, principality; county, and province in the German empire; English, Scotch, Irish, (and a very large proportion of the latter,) Swedes, Scandinavians, Chinese, and now in his own ward, children from Australia. The colored race was provided for, and all quarters of the globe sent us scholars except Iceland and Japan. Let these children be taken, then, and ground over in these public schools, and they would come out true Americans. . . . .

"The first opening of the public schools in the morning was one of the most beautiful scenes on the face of the earth. As the bell struck nine—and it did so with military precision—then was opened the "Book of Life;" a short chapter was read by the principal or school-officer to five thousand children, who took in every word, sitting meanwhile silent, calm, and dignified; and an impression was made on their young minds which would last long after their school-going days should cease. At the second tap of the bell, five thousand children, with folded arms, joined with the principal or school officer in prayer to God, thanking Him for preserving them during the past night and invoking a blessing on the coming day. He would tell those who had not seen it, that this was a most beautiful sight. . . . . It was well to train the child in this way, and he would pass through many perils of this life ere he would forget the beautiful principles of his early life in the public schools. There was a mistaken idea prevalent with regard to the use made of the Bible in the public schools. He would state this as a fact, and he was well enough known in the community for them to believe that anything he stated as a fact might be taken for truth.

"He had had experience in this matter since the year 1849 until the morning of that very day; and he knew that many supposed that the Bible was taught as a class-book or a text-book; that the pupil was made to recite it; that the teacher commented on it, and therefore that some principle of Christianity was taught which might cause him to forget his own creed. There never was a greater mis-

take. There was only one copy of the Bible in the school; it never went into the class-room, and the pupils there never saw it. He said this to show that the Bible was not taught as a text-book by the teacher, nor did the teacher comment upon what he read therein. He assured them all that the only use made of the Bible was to have it read in the morning by the teacher or school officer, and it was then laid by until the next day.

A great disease nay, a malignant disease, was amongst us, but in this country of free speech, let them see what was the remedy. He would face the danger like a man and a good citizen, and would endeavor to do justice to all creeds, both religious and political. The evil lay in the school officers placed by the people in the different wards. The disease was local, and there must be a local remedy, and if that failed, then they should try a more general one. Where did the disease lie? Why, within a radius of half a mile, having the Five Points as its centre.

"The public vagabonds and politicians had gotten possession of their city, and the people had now to shake them off. New-York was a commercial city, and it ought to be governed by buyers and sellers and working-men. Was that so? Let them look at that black list of candidates. How few merchants, or physicians, or lawyers, or working-men were among them! There were one or two of each, perhaps, but one-half of the others were men who had no local habitation, even if they had a name; and the other half were dealers in rum and in grog. Was it come to this, that we should be governed by men who had no place of business, on the one side, or by grog dealers, on the other? Mark, he was not a temperance crusader, he made war upon no publicans, nor would he go on with any cant or rant in preaching temperance up; but he would say, these men were not fit to rule the school-room. They were not men who could be held up to children as examples.

They were not the men to bring in among our daughters, 16, 18, or 20 years old. They were not the men to bring in among one thousand beautiful female school-teachers. They are only fit, if they must have office, for the offices of councilmen and aldermen. (Tremendous applause, laughter, and cheers, which was several times repeated.) He didn't want to deprive these men of office. He didn't want to prevent them going into the Legislature, nor did he want to deprive the

nation of the benefit of their wisdom and learning in Congress, (great applause and laughter;) but in the name of the parents of 60,000 children he protested against such men contaminating the pure atmosphere of the school-house.

Mr. Gerard proceeded to show that the children could be reached through their parents, as these 60,000 children had 120,000 parents, and 60,000 of these could go to the ballot-box and elect such men only as would restore the Bible to the schools, which must not be excluded from them. If the audience were true to themselves, let them come forth to the people, and they would reach those portions of the city where the Bible was never heard. Thus they would drive those enemies of the Bible away by their powerful opposition, like chaff before the wind."

Mr. Gerard was frequently applauded during his speech.

HON. HIRAM KETCHUM.

Mr. Ketchum was the next speaker, and was introduced to the meeting amidst great applause. He said:—

"When the European settlers came here, whether they were Puritans, Churchmen, Hollanders, or French Huguenots, they brought with them the Bible; and they and their posterity had read, studied, and cherished that Bible more than any people, or nation, or age since the commencement of the Christian era. And the Bible, more than any other book, might be regarded as the American Book. . . . From this great fact it resulted that we have here more security than any people on the face of the earth.

"During the first session of Congress a resolution was passed that the people should have the Bible distributed to them, and since that time the Scriptures had been circulated to a great extent. The American Bible Society alone had issued 26,245,129 volumes of the sacred Scriptures. The voluntary contributions to that Society for that purpose alone had been \$6,710,033 79; and now, with all this manifestation of attachment for the Bible, this Bible had been cast out of twelve schools of the city of New-York. We gave the Bible to the destitute and heathen, and yet they were to know the fact that in twelve schools of New-York the Bible had been



cast out, as the Savior cast out the seven devils. (Applause.)

"How came this result? They had in this country many who disbelieved in the Bible—natives and foreigners—but such as these had not expelled the Word of God from our institutions of learning. No! The Infidel had not done this great wrong. What influence had produced it? Should he be called a bigot if he told the truth there and then? No! he would tell it boldly and fearlessly. *The Roman Catholic Church had done it.* (Tremendous cheers, renewed and renewed again.) He knew this Bible question well; he knew it by heart. Suppose it had been ordained that the Declaration of Independence should be read in our schools, and suppose that it had been expelled therefrom, what heartfelt indignation would have spread throughout our country! But the Bible, infinitely above all constitutions, (great cheers,) had been thrown out, and years had passed before any feeling was evinced upon the subject.

"He would not say that the members of the Roman Catholic Church were opposed to the Bible. They certainly were opposed to the common version, and denounced it as a Protestant one. That version was not Protestant; it was as fair a translation of God's Word as mortal man could make. Could not the teachings of our Savior be read in their original purity? They should be, they must be.

He did not believe, however, that even were the Bible wholly excluded, the Roman Catholics would like our school system any more than they did now. They wanted to break it down and crush it out, and then receive a portion of the school moneys to be used in bringing up their children in their own way. (Cries of 'That's it!' and cheers.) That had been as plainly demonstrated as any truth could be. The past had shown it, and the present but corroborated his opinion, formed years ago.

"Mr. Ketchum proceeded to give a history of the first establishment of public schools in the city thirty-five years ago, and showed, in eloquent language, the efforts of the clergy of the Roman Catholic church to get possession of a portion of the moneys allotted for the purposes of education. They first made an attempt to get an allowance for their Orphan Asylum, and succeeded, the easy men in power saying that no harm could possibly result from patronizing such an

institution, and he further said then that the end was not in view, and how was it now? Now this very Asylum had got from the city of New-York thirty-six lots, valued at half a million of dollars. (Sensation.) He was not certain that the property was their own yet. (Laughter.) But what was the motive in giving it, on the part of our city legislators? To be sure, they had been indicted for so doing, but if their act was a mistake, let them pass. If, on the contrary, it was intended to secure Roman Catholic votes, then it was corruption, and as such he branded it, (great cheers,) and the authors of it should be sent where the dogs could not bark at them. (Renewed cheers.)

"The speaker gave a sketch of Archbishop Hughes' first efforts to get a portion of the school moneys. This was in the city and from its government years ago. He failed, to the credit of our then city government be it said. Then he (the Archbishop) went to Albany, and succeeded in getting the ear of our then Governor. (Voices—'Name him.')

"Mr. Ketchum said 'No,' and proceeded, stating that the Legislature of that year refused to agree with the Governor, and that the enemy was again foiled and driven back, only to recuperate for a new effort. It was made, but, happily, through the efforts of a distinguished gentleman whom he saw upon the platform, it was less successful than the first or second.

"Roman Catholics had been taught to look upon our schools as godless institutions, and they were determined to crush them, if that were possible. Were Americans ready to give up this safeguard of their country now? ('No!' 'No!') Were they willing to see a foreign hierarchy rule over them with a rod of iron, and crush them as mere serpents? (Great applause.) He told his hearers, in conclusion, that our country had been invaded by a foe deep and dangerous, working silently but surely; and if they would avert the dangers with which it threatened their best interests and their future happiness, they must arouse to action. (Cheers.) They must meet it on the threshold and drive it back. (Great applause.) There was no time to be lost, or the noblest bulwark of liberty and purity would be battered down."

Mr. Ketchum sat down amid great applause.

HON. ERASTUS BROOKS.

Mr. Brooks was the next speaker. He was enthusiastically received. He gave a history of the measures that had been employed in vain to induce the Board of Education to restore the reading of the Bible in the schools from which it had been excluded, and showed that they had no political origin and no political design. But the result of those measures had been to call public attention to the wrong, and prevent the exclusion of the Bible from other schools where the attempt was made, and, in at least one case, partially executed. He said :

"These remonstrants also called attention by letters and by pamphlets, by public and private meetings, to the fact that, both in the election of school officers and in the selection of teachers, the schools of the city were losing that degree of respect which was necessary to their successful existence. The distinguished head of a large and powerful church organization denounced these institutions of learning as 'Godless schools,' and as the nurseries of the stupendous vices and crimes committed in the community ; and the unfit character of the men sometimes elected as school officers, through the very instrumentality of his followers, almost gave truth to the charge. . . .

"In this State there are about 12,000 public schools, and more than half a million of children in attendance upon them. The expense to the city exceeds one million and a quarter of dollars per annum, and in the State several millions. Half a million of children in the schools of the State, and thousands in the State without the schools ! These are to be the future sovereigns and rulers of the people ; and, before an audience like this, is it necessary to state the importance of securing to them honest, intelligent, Bible-respecting school officers and teachers. The subject addresses itself to every parental heart and mind. How can a child, following the admonitions of the wisest of men, 'be trained up in the way he should go,' if the Bible is a banished book in the common schools ? Who in mind, life, or character can be harmed by reading the inspired pages of

prophets and apostles, the commandments of God, as amid thunders and lightnings, fire and smoke, and the voice of the trumpet, they were uttered from Mount Sinai ; or the later, fresher, and heart-touching commandment, the source of all human sympathy and happiness, which the Son of God, addressing his disciples as little children, gave in the words of the new commandment to love one another, 'As I have loved you, that ye also love one another.' Here is the oldest history, the sweetest poetry, the deepest philosophy, all that is sublime in conception or grand in execution. From the beginning, when God created the heavens and the earth, to the end, when, in Revelation, the first heaven and the first earth gave way to the new heaven and the new earth, all is inspiring, magnificent, and sublime. Sometimes it is powerful and beautiful, as when God said, 'Let there be light, and there was light,' and sometimes full of hope and instruction, as in that grand conception, the summing up of all law and all duty—Christ's Sermon on the Mount. What pigmy in human form shall dare forbid the reading to the children of a great city and State like this, of such a sermon, or such a book as the Bible ?

"As a civilian, Mr. President, I find in this law of love, this multiplication of blessings upon the poor in spirit, the pure in heart, upon the meek and the merciful, all that gives stability even to the Government. Take away this, and the moral universe itself would topple down and fall into pieces ; for in this Book one can find all that is potent and good in the great principles of conservation—all that is safe in radicalism—all that relates to the noblest morality and the highest religion—all that can save men from one another, from themselves, or give certain security to the State. Here is written the only safe law of private life and of public duty ; and crowning all these, like the sun in the heavens, is the majesty of power, the perfection of kindness, and the sublimity of love. And is not this, at least equally with arithmetic, geography, algebra, or grammar, a fit lesson to be read in all the public schools of the city, the state, and the country ? The moral effect, in a well-regulated school, of such teachings upon the daily life, no one can fully realize. Its footprints are seen in almost every step of daily duty. Its influences fall upon the human heart as sweetly as the rains and dews of summer, and as softly as the snow-flakes of winter, upon the

waiting earth beneath.

As an American citizen, I look upon the Bible as the corner-stone in the foundation of our free form of government; and if any of the builders of our educational system have rejected this solid foundation of the public safety, let us join in declaring that the stone which the builders have rejected shall become the head of the corner, not only in these fourth ward schools, but in all the schools of the city. We may divide and differ ever so much in regard to the doctrines of the Bible, but at least let us combine and be united in forbidding its banishment from our schools. Let the word Toleration be engraven upon the flag of all nations, and be the shibboleth of all creeds and parties, but at least in no nook or corner of the land settled by the Pilgrims, the Cavaliers, or Huguenots, let the Word of God be proscribed.

"You sometimes hear, Mr. President, much in approval or condemnation of what is called the higher law. Sir, my own idea of that higher law is, that all true civil government rests upon the Word of God, and when that Word is banished from the common schools, the government which tolerates the exclusion is in no true sense a Christian, civil, or republican government."

He who forgets the source of the truest knowledge in the mere acquisition of great mental excellence, neglects the fountain of all that is really great and good in life. Better, ignorance of human wisdom—better, hunger and thirst—better to be a wanderer in the world, far away in the wilderness, seeking refuge upon the highest mountains or in the deepest caverns, than to be an inmate of a school where, by design, the Bible and the precepts of the Bible are banished. The ravens may provide for human hunger, as they fed the prophet Elijah with bread and flesh, but the bread of life, as it is broken by wise men and Prophets, by Apostles and Christians, by the Father of our spirits and Him who died for our offenses, no child, no man, can dispense with."

The meeting unanimously adopted the following

#### RESOLUTIONS.

"*Resolved*, That the institutions of the country are based upon the religious principles of the people; that the Bible is the foundation of all religion and the highest standard of morality, and should be read in all our public schools.

"*Resolved*, That we will not give our support at the ensuing election to any candidate for school officer who is known or believed to be in favor of the exclusion of the Bible from any of the public schools of our city."

#### THE LORD'S CROP.

We give the following letter in illustration of the adage, "Where there's a will there's a way," and venture to suggest, that if farmers, mechanics, tradesmen, and the various classes of society, would appropriate a specific portion of their farms, or of their labors in their respective spheres, to "religious purposes," as the writer did, and attend to them as faithfully as to those portions devoted to other uses, few would lack ability to do something annually for the objects that depend upon the charities of the benevolent for support, and the treasury of religious Societies would be amply supplied. We thank the writer for his example and also for his letter. May he have many to imitate his good course.

"DEAR SIR:—I here remit to you eight dollars, which you will put to the benefit of the AMERICAN AND FOREIGN CHRISTIAN UNION. I shall first state to you how I got this money. I planted a piece of corn (about ten acres) on the 22d and 23d of June, 1858. As it was very late in the season, and so much corn had missed on account of the wetness of the fore part of the season, I planted it without much hope. I planted it on a piece of ground which I had not intended to put into corn, but which I had broken up for fallow. Though the chance of the corn crop looked very cloudy, I thought I would put it in, and I might have some corn. I dedicated ten corn lands across the field to religious purposes, and behold I had *eight dollars' worth of corn* on it, which I wish you to dispose of to the best



advantage. Send it to France, if you can, to break up the seat of 'the Beast.'

"Yours, S—L—.

"Tippecanoe P. O., Harrison Co., Ohio.

"P. S.—I had about five hundred bushels of ears of good corn on the field."

### A CONSCIENTIOUS READER AND VALUABLE AUXILIARY.

"GERMANTOWN, Pa., Dec. 2, 1858.

"EDWARD VERNON, Esq.—Since reading the circular, 'Signs of the Times,' which you enclosed with your receipt for the five dollars, and feeling that evangelical Christians are not aware of the real danger that awaits us and our free institutions should the onward march of 'the Man of Sin' continue in its present course, I am induced, notwithstanding the numerous demands of a

similar character on my limited income, to enclose you ten dollars more for the domestic field.

"From a member of Christ's Church, Germantown, Pa. G. W. M.

"P. S.—If you will send me some of the circulars, or any other matter you may wish distributed, I will endeavor to do the service in a judicious manner.

"G. W. M."

✎ The election in this city on Tuesday, the 7th of December last, we are happy to inform our readers, showed a decided majority in favor of the Bible in our common schools. We will now hope to have that sacred volume restored to its place in our institutions of public instruction.

## BOOK NOTICES.

A SPIRITUAL TREASURY FOR THE CHILDREN OF GOD. Consisting of a Meditation, for each Morning and Evening of the Year, upon select texts of Scripture; humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb. By W. Mason, Esq. Revised and corrected by Rev. Henry Cox Mason, A. M., Morning Preacher and Lecturer at St. Mary Magdalen, Bermondsdey, and Chaplain to the Right Honorable the Earl of Onslow. Published by D. Fanshaw, Bookseller and Book and Job Printer, corner of Ann and Nassau-streets, New-York. 2 vols. 12mo. \$1 75.

This book is precisely what its title-page indicates, a *Spiritual Treasury*, and it can hardly fail of proving such to any family who will each day of the year read the lessons designed for the day. We not only commend the work, therefore, to all families, but especially to ministers. It is a very suggestive work, and will be of special service in your preparations for the pulpit, for your lectures, and meetings of prayer.

THE LITERARY ATTRACTIONS OF THE BIBLE; or a Plea for the Word of God, considered as a Classic. By Le Roy J. Halsey, D. D. Third Edition. New-York: Charles Scribner. 1858. pp. 441, 12mo.

This is an attractive and valuable volume. Its object is to reveal the literary excellences of God's Word, and to show the claims of the

Bible on the reverent regards of all men.

We hail with gratitude a work like this, which aims to give the Bible its true position and just eminence in the world of letters and science. The author has performed his task with great ability, and has given to the public a book for the times. He vindicates the claims of the Bible as the text-book of education and the great classic of the world. The chapters on the poetry and eloquence of the sacred writings abound in good criticisms and fine illustrations. The sketches of the young women and young men of the Bible are well drawn. Dr. Halsey treats also very skillfully of the sages and science of the sacred record, and makes his whole work to bear with great fitness and force on the divine origin of the Holy Scriptures. The work is written in an attractive and popular style, and deserves, as it will richly repay, a careful perusal. In this effort to honor the Word of God, we trust that the learned and worthy author will find that he has not labored in vain,—that by means of this volume the Book of Life will have more devout readers and hearty advocates, and, in spite of Papal intrigues and anathemas, obtain its merited place in the schools and colleges of our country, as well as in the homes and hearts of our people.

EVERY WOMAN HER OWN LAWYER; a Private Guide in all matters of Law of essential interest to Women, and by the aid of which, every female may, in whatever situation, understand her legal course and redress, and be her own adviser. By George Bishop. Dick and Fitzgerald, Publishers, 18 Ann-street, New-York. 18mo, 374 pp.

The title of this book, in the estimation of many persons, would be sufficient to condemn it. The first impression would be, that it was like the various nostrums published to the world under the name of *Patent Medicines*. So we were prepared to judge of it. But examination has changed our views entirely.

The book contains an amount of legal information exceedingly valuable to any family. We cannot be expected to say, unqualifiedly, that every principle of law is true; and yet, so far as our examination has gone, we can speak of it as accurate. Its title-page would indicate that it was designed for women. But it is a valuable work for the family, and as such we commend it to their attention and consideration.

We have received a number of other valuable works from our friend, Mr. Scribner—but too late to be noticed in our present number.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1858.

### NEW-HAMPSHIRE.

Dover. 1st Congregational Church, . . . 11 50  
Hampstead. Ladies' Charitable Society, . . 14 00  
Keene. A balance, . . . 1 70

### VERMONT.

Benson, J. Kent, . . . 2 00  
Simsbury. Moses Ensign, . . . 1 00  
East Putney. Cong'l Church and Society,  
by Rev. E. N. Ransom, . . 10 00

### MASSACHUSETTS.

S. Scituate. Sarah Ford, in full of L. M. for  
Rev. D. B. Ford, . . . 20 00  
Marblehead. A Friend, . . . 10 00  
Lunenburg. Evangelical Cong'l Church, . . 1 25  
Shirley. Evangelical Cong'l Church, . . . 2 00  
Westford. Evangelical Cong'l Church, . . . 1 00  
Westminster. A Friend, . . . 4 00  
Danvers Centre. Cong'l Church, to make  
Elijah Hutchinson L. M., . . 30 00  
Braintree. 1st Congregational Church, . . 27 78  
Bridgewater. Trinity Church, . . . 18 25  
East Randolph. Winthrop Church, . . . 14 23  
Weymouth. Union Cong'l Church, . . . 17 00  
Randolph. 1st Congregational Church, . . 66 50  
Lawrence. Lawrence-st. Church, to make  
Dan'l Wallace a L. M., . . . 30 00  
Medway. A legacy of Lewis Haws, . . . 100 00  
Cambridgeport. 1st Cong'l Church, . . . 34 12  
Grantville. A Friend, . . . 1 00  
Chicopee. Wm. Snow, . . . 1 00  
Dudley. Mrs. Moses Healy, . . . 1 00  
Millbury. D. T. March, . . . 1 00  
Hinsdale Depot. Mrs. N. M. Tracy, . . . 4 00  
Oxford. Mrs. Thos. March, . . . 2 00  
Westboro'. A. Wood, in part of L. M. for  
his son, Willard J. Wood, . . 5 00  
Athol. Congregational Church, in part, . . 25 39  
So. Hadley. Mt. Holyoke Fzm. Sem'y, . . . 3 00  
Enfield. Benevolent Society of Cong'l Ch., . 30 00  
E. Hampton. 1st Society, in part, . . . 11 85  
" Payson Society, for Paris \$50,  
for Home Field \$86 08, . . 136 08  
Hadley. Gen'l Benev. Soc'y of the 3d Ch., . 11 09  
Southfield. Female Benev. Soc'y, to make  
Mrs. Sarah E. Sage a L. M., . . 30 00  
" Baptist Church, . . . 1 76  
Williamstown. Mrs. Mary Brown, for L. M., . 10 00  
Amherst. North Parish Cong'l Society, . . 20 00  
Taunton. Levi Andrews, . . . 2 00

### CONNECTICUT.

New-Canaan. Mrs. Dorcas St. John, . . . 5 00

Pomfret. A Friend, to make Rev. Dan'l  
Hunt a L. M., . . . 30 00  
Stratford. Deacon Lewis Beers, . . . 1 00  
Darien Depot. Cong'l Church, add., . . . 1 50  
Middletown. Baptist Church, . . . 3 23  
Portland. Methodist Episcopal Church, . . 2 72  
New-London. 1st Baptist Church, . . . 8 26  
" Meth. Episcopal Church, . . . 5 31  
" 2d Cong'l Ch. and Soc'y, Maj.  
Williams, to make his son,  
Chas. A. Williams, a L. M., . .  
\$30, others, \$103 27, . . . 133 27  
" 1st Cong'l Society, bal., . . . 7 60  
Groton Bank. Congregational Church, . . . 9 69  
Wethersfield. Cong'l Church, balance, . . 10 50  
Hartford. Centre Church, bal., . . . 19 50  
West Hartford. Cong'l Church, bal., . . . 1 00  
New-Haven. College Church, Mr. and Mrs.  
J. M. Wheaton, . . . 8 00  
" Geo. A. Pelton, . . . 1 00  
West Haven. Cong'l Church, per Amos  
Townsend, . . . 31 20  
Clinton. A Friend, . . . 5 00

### NEW-YORK.

Sing Sing. 1st Presbyterian Church, . . . 80 00  
New-York City. Anonymous, . . . 20 00  
" Wilson G. Hunt, for Paris,  
for Paris Chapel, Henry D.  
Sheldon, \$20, Wm. Tracy,  
\$10, . . . 30 00  
" S. B. Chittenden & Co., for  
Paris Chapel, . . . 50 00  
New-Haven. Cong'l Church and Society, . . 3 47  
Gravesend. Isaac Van Dyke, . . . 5 00  
Jamaica. 1st. Presb. Ch., to make Jno. D.  
Fhelton, M. D., a L. M., . . . 70 36  
Cayuga. A Friend, . . . 10 00  
Schenectady. John Calvin Toll, deceased,  
\$2 50, P. Riley Toll, \$7, . . . 9 50  
Port Richmond. Baptist Church, . . . 5 18  
Weedsport. Rev. W. J. Hunt, . . . 1 00  
Albany. North Dutch Church, . . . 74 27  
Marion. A Friend, . . . 5 00  
Otisco. In full for Sabbath School L. M., . 3 96  
La Fayette. Balance, . . . 1 50  
Lyander. Balance, . . . 46  
Syracuse. 1st Presbyterian Church, . . . 25 86  
Utica. Westminster Church, in part, . . . 9 75  
" Rev. M. C. Searle, for L. M. of Wm.  
S. Searle, . . . 30 00  
Putnam. Asso. Presb. Congregation, . . . 13 00  
Wilson. R. C. Holmes, . . . 1 00  
Hempstead. Alvah Cummings, . . . 1 58



NEW-JERSEY.		
Dover.	1st Presb. Church, to make J. L. Allen and Isaiah W. Condit L. M.'s,	73 00
Morristown.	A Lady of the 2d Presb. Ch.,	5 00
PENNSYLVANIA.		
Reading.	Rev. Thos. P. Yeaber,	2 00
Philadelphia.	Thos. D. Mitchell, M. D.,	4 00
"	B. N. Fannistock, Esq.,	10 00
Allegheny.	1st Presbyterian Church,	52 10
"	2d Un. Presb. Church, Mr. Lockhart, \$5, J. Kirkpatrick, \$2, another, \$1,	8 00
"	Central Presbyterian Church, which makes Hon Robt. McKnight a L. M.,	66 90
"	3d Un. Presbyterian Church, add,	1 50
Pittsburgh.	United Brethren,	5 28
"	4th Presbyterian Ch., Messrs. Laughlin and Weightman,	6 00
"	St. Andrew's P. E. Church, adl. Mrs. Brunot,	5 00
"	1st Bapt. Church, which makes Rev. David J. Yerks a L. M.,	46 86
"	Central Presbyterian Church, for L. M. for Jno. S. Davison, Esq.,	31 00
"	Ross-st. Welsh Cong'l Church, Sabbath-school of 1st U. Presb. Church, \$10, others, \$23 10, which makes Sabbath-school a L. M.,	33 10
"	1st Presb. Ch., Mrs. Ewing,	1 00
"	2d " Mr. Thompson,	1 00
"	2d Un. Presbyterian Church, which makes Rev. James Prestley a L. D., in part,	84 63
"	3d Un. Presbyterian Church, which makes Rev. John G. Brown a L. D., in part,	84 60
"	Union Baptist Church, which makes Mrs. A. Anna Wade a L. M.,	43 25
"	2d Ref'd Presbyterian Church,	7 00
"	3d Presb. Church, add, Robt Bushnell & Son, \$17 50, L. R. Livingston, \$5, Prof. Griggs, \$3,	25 50
"	Trin. P. E. Ch., J. Kling, Esq.,	3 00
"	Cumb. Presb. Church, add,	50
"	1st Ref'd Presb. Church, add,	1 50
"	T. R. Holmes, Esq., \$10, A. Danks, 50c, 3 others, by hand of D. De Forest, \$3,	13 50
Manchester.	1st U. Presb. Ch., in part L. M.,	8 10
East Liberty.	Presbyterian Church,	2 00
Germantown.	G. W. M., member of Christ's Church,	5 00
"	A member of Christ's Ch.,	10 00
"	Market Square Presb. Ch., to make C. Tingley a L. M.,	40 00
Eric.	1st Presbyterian Church, for L. M. for Geo. Kellogg, Esq.,	30 00
Brandywine Manor.	Presb. Church,	23 36
Coatesville.	O. S. Presb. Church,	21 00
Doylestown.	Samuel F. Dubois,	1 00
Danville.	Mahoning Presb. Church,	31 25
"	Mahoning North Presb. Church,	6 00
"	Mrs. Mary Grier,	5 00
"	Rev. Jno. Foley, of the M. E. Ch.,	5 00
MISSOURI.		
Boonville.	M. C. Walter,	4 00
ILLINOIS.		
Sparta.	Rev. D. S. Faries,	1 00
Payson.	Cong'l Church, add, for Rev. C. A. Leach's L. M.,	15 00
Bunker Hill.	Wm. G. Marshall,	1 00
INDIANA.		
Delphi.	Union Church,	3 40
Orland.	Presb. Ch., N. S., add, for L. M. of Rev. J. Patch,	6 00
Pittsburgh.	2d Ch. in part L. M. for Rev. Mr. Neel,	5 00
Princeton.	Jno. K. Finney, L. M.,	15 00
"	Ref'd Presb. Church, L. D. commenced for Rev. Jno. Mc-Masters,	22 38
"	Presb. Ch., O. S., in part L. M. for Dr. Paxton,	12 50
"	Dr. Paxton, in full,	10 00
"	Cumb. Presbyterian Church,	1 75
"	United Presbyterian Ch., add, to L. M. for Rev. Mr. Craig,	3 00
Washington.	Presb. Church, O. S.,	1 75
Madison.	2d Presb. Church, Rev. W. W. Atterbury,	5 00
OHIO.		
Cleveland.	W. Hall,	1 00
Morning Sun.	Reformed Presb. Church,	8 00
Steubenville.	Un. Presbyterian Church,	10 20
"	2d Presbyterian Church,	17 60
"	Meth. Protestant Church,	3 55
Uniontown.	Wm. T. Ross,	1 00
Windham.	Rev. L. Humphrey and wife and Rev. L. B. Wilson,	3 00
Nelson.	Deacon Hopkins,	50
Freedom.	Cong'l Ch., in part of L. M.,	7 50
Rootstown.	Cong'l Church, add, for L. M. of its Sabbath-school,	3 00
Oberlin.	Add, L. W. Butler, \$1, J. Hall, \$1, J. Jewell, \$1, D. B. Kinney, \$2, for L. M.,	5 00
Wakeman.	Add, to L. M. of Rev. J. M. Van Wagner,	2 25
Bellevue.	Mrs. Flagler's Sabbath-sch'l Class, towards L. M.,	1 10
Cleveland.	Plymouth Cong'l Church, towards L. M. of L. M. Pitkin,	10 63
"	1st Baptist Church, in full of L. M. for Hon. J. P. Bishop, \$15, Chas. A. Dean, \$5 for L. M. of J. M. Hoyt, Esq., S. Smith, \$1,	21 00
"	2d Presb. Church, add, E. P. Morgan, \$3, and Mrs. S. A. Brayton, \$2, for L. M.,	5 00
Tippecanoe.	Sam'l Logan,	8 00
MICHIGAN.		
Augusta.	Wm. Bowdoin Palmer, Esq.,	225 00

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